

BASEMENT



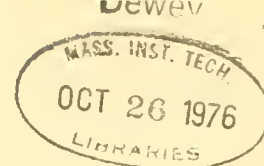
LIBRARY  
OF THE  
MASSACHUSETTS INSTITUTE  
OF TECHNOLOGY







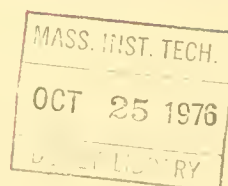




WORKING PAPER  
ALFRED P. SLOAN SCHOOL OF MANAGEMENT

THE MYSTIC AND REALITY:  
ANOTHER APPROACH TO CHANGE

Nina Rosoff



Working Paper #872-76

September 1976

MASSACHUSETTS  
INSTITUTE OF TECHNOLOGY  
50 MEMORIAL DRIVE  
CAMBRIDGE, MASSACHUSETTS 02139



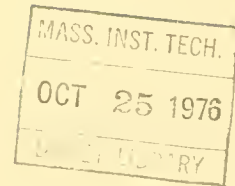


THE MYSTIC AND REALITY:

ANOTHER APPROACH TO CHANGE

Nina Rosoff

Working Paper #872-76

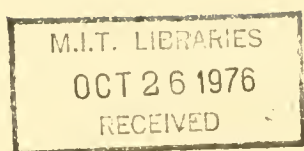


September 1976

HD28

m44

no 872 76



reality, n., 1. the quality or fact of being real

real, adj., 1. . . . true, objectively so; not merely seeming,  
pretended, imagined, fictitious, nominal, or ostensible

(Webster's New World Dictionary, 2nd College Edition, 1972)

"The child's world is a world of symbols, shapes and sizes until that dismal day when it is taught to put a label on each and every thing it has felt, touched and smelt, and forced to shrink it by a name."

"The child's world is the poet's world where dimensions differ only according to feeling, not fact, that place of the fourth dimension that eludes all but painters, poets, lunatics and the players of musical instruments. And it even eludes those at times. That is why they remain children, eternally committed to chasing after it, clinging to the tatters of those clouds of glory with which we are all born and which only rationalization can rip off."

(Yehudi Menuhin, preface to Tiger Flower by Robert Vavra, New York: William Morrow & Co., 1968).



IT IS unlikely that anyone familiar with the teachings of Zen and the teachings of don Juan (from Castaneda's writings) could overlook their striking similarities. This paper will explore these similarities and their implications in three parts. First, a description of Zen will be presented (it is assumed the reader is already acquainted with don Juan), to be followed by a comparison between the significant qualities in Zen and the teachings of don Juan, and concluding with a discussion of some implications raised by the prospect of a viable, alternative view of reality.

## Part I: Zen

### Historical Background

Among the many sects of Buddhism developed during the last twenty-five centuries all over Asia, Zen is a unique order and has been summarized as

A special transmission outside the Scriptures,  
Not depending upon the latter,  
But pointing directly to the Mind,  
And leading us to see into Nature itself,  
thereby making us attain Buddhahood (12: p. 48).

The ingenuity of Zen Buddhism is this daring attempt to re-experience Buddha's state of mind instead of following his teachings.

Although the origin of Zen can be traced back in Indian Buddhism, Zen is basically a product of Chinese mentality. During the four centuries



of adaptation after the introduction of Buddhism in China in the First Century, the typically Indian, highly metaphysical, intellectual, life-denying tendency attached to Buddhism was gradually dropped, and only the above-mentioned essence survived, which is Zen.

This simplification was inevitable if Buddhism was to survive in China, as the Chinese people are rather simple-minded, practical and down-to-earth. Were it not connected with their everyday life and not directly experienced by them, it would not have caught their minds.

Once it took a form suitable to the Chinese mind, Zen started flourishing all over China in the Sixth Century and had made a tremendous impact on all aspects of Chinese culture during the following seven or eight centuries. In the Twelfth Century, Zen was introduced into Japan in a highly refined form where it immediately caught the interest of the ruling class.

While Zen as a religious sect gradually weakened in China, it was widely accepted by the Japanese people as a way of life and further influenced their culture. And its vitality is still felt today in different aspects of Japanese cultural life such as painting, tea ceremony, flower arrangement, archery, swordsmanship, literature, etc.





### Zen View of the World

According to Zen, from the time we are born, we are taught to look at the world in a socially defined common sense way. We are conditioned to think in a certain conceptual and analytical manner. In our way of looking at things, which is logical and dualistic, black is not white, life is not death and what is beautiful is not ugly. If one is looking at a glass, he is the subject and the glass is the object. There is always a clear distinction between the subject and the object. The observer never becomes the glass. We blindly adhere to this logical interpretation of the Universe without questioning its validity.

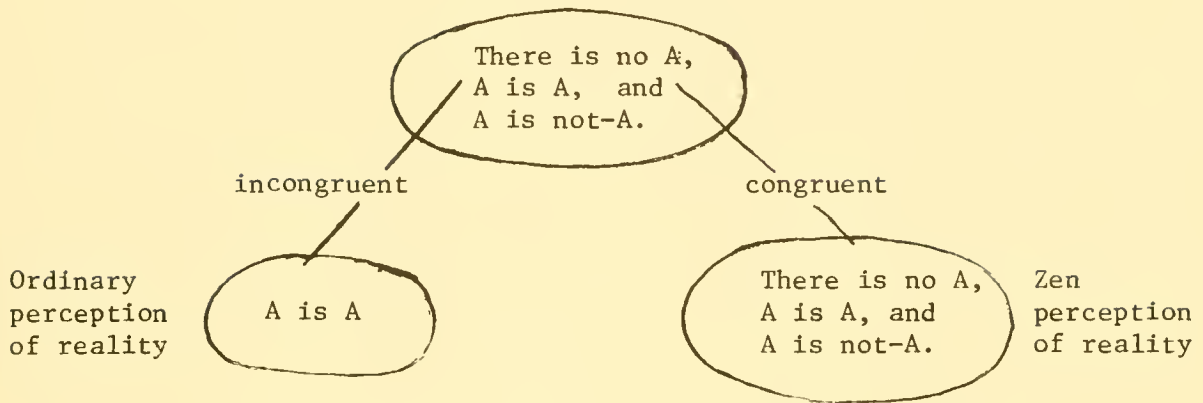
If we refer to this world which we see with our ordinary eyes as ordinary reality, Zen asserts that the ultimate reality of the world we live in is more than what we see. In the ultimate reality world, black can be black and not black. The subject can be the object as well.

As depicted in the diagram below, Zen believes that it views reality as it actually is and that we view reality in a much more restricted sense. Although ultimate reality manifests itself everywhere in our daily life, because of our traditional training in logic and dualism, we are unable to grasp it and thus believe that our perception of the world is the only reality.



Zen World View

Ultimate Reality



In the Zen view, if we try to believe in our perception of reality as ultimate reality, the constant inherent incongruency between the two inevitably leads to the time when logical reasoning cannot hold truth anymore and contradictions and splits will begin to be felt. With the logical and dualistic perception that A is A, man can never attain, according to Zen, peace of mind, perfect happiness, and a thorough understanding of life and the world since his world view is always incongruent with ultimate reality. Zen discipline, therefore, aims to break through this iron wall of the ordinary view of reality and to acquire an entirely new viewpoint to see into the mysteries of life and the secrets of nature as they are daily and hourly performed.



### Satori

This acquiring a new point of view is called Satori (Enlightenment). which is the essence of Zen. Although Satori is often translated as "seeing of ultimate reality," this seeing should not be interpreted in the same sense as we use the term everyday. As far as there is something to see, as long as there is the seer and the object, it is not the real Zen seeing. Seeing in the Zen sense brings the viewer and the object viewed together. It is the active merging of the two and is certainly more than intuition in the Western sense. Satori is non-mediated apprehension of ultimate reality.

### No-mind

As the state of Satori is called the state of no-mind, Zen is frequently misinterpreted as a philosophy of emptiness or nothingness. No-mind, in the correct sense, is "neither quiet nor illuminating; it is neither real nor empty; it does not abide in the middle way; it is not-doing, it is no-effect-producing and yet it functions with the utmost freedom . . ." (12: p. 169).

When Satori is achieved and one is in a complete no-mind state, he and nature become one. Such a state is illustrated in the following question and answer exchange between a student of Zen and his teacher:



Q: If you should happen to encounter a tiger or a wolf in the mountains, how would you use your mind?

A: When it is seen, it is as if it were not seen; when it approaches, it is as if it never approached; and the animal reflects no-mind-ness. Even a wild animal will not hurt you. (12: p. 205).

### Impressions of Ultimate Reality

Because the world of ultimate reality is beyond conceptualization, logic or dualism, a Zen Master would insist that it is impossible to organize and communicate it with any kind of medium to someone who is in ordinary reality. The following examples, however, seem to suggest some feeling of what it may be like.

With a Satori experience, entire surroundings are viewed from quite an unexpected angle of perception. Whatever this is, the world for those who have gained Satori is no more the old world as it used to be; even with all its flowering streams and burning fires, it is never the same again. Logically stated, all its opposites and contradictions are united and harmonized into a consistent, organic whole. (12: p. 84) All your mental activities now work to a different key which will be more satisfying, more peaceful and fuller of joy than anything you ever experienced before. The tone of your life will be altered. There is something rejuvenating in the possession of Zen. The spring flowers look prettier and mountain streams run cooler and more transparent. (8: pp. 97-98) Zen is like a vast ocean, an inexhaustable treasury full of riches and wonders. (4: p. 51)





The following poems by Zen monks may further help us to feel their inner world:

My mind is like the autumn moon;  
And how clear and transparent the deep pool!  
No comparison, however, in any form is possible.  
It is all together beyond description. (11: p. 356)

Is the moonlight to leak?  
Are the showers to patter?  
Our thoughts are divided.  
And this humble hut --  
To be thatched, or not to be thatched. (11: p. 340)

A Zen Master might say that Zen is your everyday mind. Then he would go on to say, "When I am hungry, I eat; when tired, I sleep." If he is asked whether this is not what everybody else does too, he would reply, "Most people are never wholly in what they are doing: when eating, they may be absent-mindedly preoccupied with a thousand different fantasies; when sleeping, they are not sleeping. The supreme mark of the thoroughly integrated man is to be without a divided mind." (8: p. 34).

On the other hand, the following description of a Satori experience makes us realize that some elements are indeed incomprehensible to us:

Hyakujo went out one day attending his master Baso, when they saw a flock of wild geese flying. Baso asked:  
"What are they?"  
"They are wild geese, sir."  
"Whither are they flying?"  
"They have flown away."  
Baso, abruptly taking hold of Hyakujo's nose, gave it a twist. Overcome with pain, Hyakujo cried out: "Oh! Oh!"



Said Baso, "You say they have flown away, but all the same they have been here from the very first."  
This made Hyakujo's back wet with perspiration; he had Satori.  
(8: pp. 89-90)

One day following the incident of the flying geese ... Baso appeared in the preaching hall and was about to speak before a congregation, when Hyakujo, whose nose was literally put out of joint, came forward and began to roll up the matting which is spread before the Buddha for the master to kneel. The rolling up generally means the end of the sermon. Baso, without protesting, came down from the pulpit and returned to his room. He sent for Hyakujo and asked him why he rolled up the matting before he had even uttered a word. Replied Hyakujo, "Yesterday, you twisted my nose and it was quite painful." Said Baso, "Where were your thoughts wandering?" Hyakujo replied, "Today it is no longer painful." With this Baso admitted Hyakujo's understanding. (8: p. 94)

### Method of Attaining Satori

Who can, then, grasp such a unique perception of ultimate reality? Is there any specific method to train people to attain Satori? According to Suzuki, every human being is in possession of the necessary physiological attributes to acquire this perception. However, as it requires several years of hard work, both mental and physical, not everybody can actually become enlightened. Since the awakening of Satori means abandoning one's familiar, commonly accepted perception, it needs an act of will. Only those, therefore, with strong will power can achieve Satori. More specifically, Suzuki mentions the following three factors as prerequisites



for successfully attaining Satori: (1) great faith, (2) great resolution, and (3) great spirit of inquiry.

In the beginning of Zen history, there was no systematic way to lead the pupil to enlightenment. An experienced master intuitively knew how to guide each pupil. But the methods varied from master to master, and the same master used different methods according to the character of the pupil. Around the Thirteenth Century, however, the method for leading pupils to Satori was systematized in the form of the koan exercise, the most orthodox method in Zen teaching today.

### Koan

A koan can be interpreted as a Zen story, a Zen situation or a Zen problem. It is generally some statement made by an old Zen master, or some Zen master's answer to his pupil's question. Following are some examples of commonly used koan statements:

1. All things are reducible to one: to what is the one reducible?
2. A monk asked, "Who is the Buddha?" "Three chin (weighing unit) of flax."
3. A monk asked, "What is the meaning of the First Patriarch's visit to China?" "The cypress tree in the front courtyard."
4. "Is there a Buddha nature in a dog?" asked a monk. "Wu!" replied the Master (Wu here has no meaning, but is just a sound, "Wu!")
5. When both hands are clapped, a sound is produced: listen to the sound of one hand.



What a pupil has to do is to sit cross-legged in the meditation hall in quietude and in deep contemplation about the meaning of the koan statement given by the master. He has to concentrate his mind on this single thought. To keep the mind in the most favorable condition for concentration, eating, drinking, and sleeping are to be properly regulated. The sitting position is also important. The body has to be kept in an easy and comfortable position, yet straight and erect. And above all, breathing is to be properly controlled.

The expected outcome of this exercise is to bring the pupil to the state of mind of the enlightened master when he uttered his statement. In other words, the purpose is to awaken the pupil's mind to the fact that his way of looking at things is not always correct and that what he thought was a logical impossibility or what he has taken so far for granted as fact is not necessarily so.

A pupil beginning a koan exercise would be told by a master: "Try to search for the sense of the koan you have, putting your whole mental strength into the task like the mother hen sitting on her eggs, like a cat trying to catch a rat, like a hungry one eagerly looking everywhere for food... If you exert yourself as seriously and as desperately as that, the time will surely come when the sense of the koan will dawn upon you."

(12: p. 145)





To work on such a problem, a pupil would first try to start to tackle it with his intellect. As noticed in the above koan examples, however, there is no room for an intellectual interpretation. Or even if there seems to be one, he will soon realize that his solution does not lead him anywhere. He will eventually have to face a deadlock which cannot be broken with his familiar scientific or logical approach. Instead of his intellect he has to use some other means to solve the problem. What is the alternative?

He thus throws his entire personality, mind and body into the solution of the koan problem. In this process, the pupil goes through tremendous emotional and intellectual anguish. Tension and strain within him are maximized. He may even come to see hallucinatory and fearful visions as illustrated in the following account of a Tibetan monk.

In the middle of the fifth month of my stay in the House, one day, during my meditation, a spider appeared at a distance of a few feet from my nose. I did not pay any attention to it at the time.

A few days passed, during which the spider did not vanish, but came closer and closer to my face. Annoyed by its constant presence, I tried in many ways to get rid of it. A few more weeks then passed, in which, despite all my efforts to drive it away, the spider grew larger and larger and moved closer and closer to my nose. Eventually it became so large and so close, and frightened me to such an extent, that I could no longer meditate. I then reported the whole experience to my Guru.



My Guru answered, "Do not be in a hurry. Do not kill the spider today. Wait until tomorrow. Now listen carefully, and do what I say. Go back to your room and meditate again. When the spider appears, mark a cross on its belly with a piece of chalk. Then come back here and see me once more."

I followed his instructions and, upon the appearance of the spider, marked the cross on its belly as he had bidden me. Then I returned to his room and said, "Dear Lama, I have done as you told me."

My Guru replied, "Now let down your apron!" . . . I lowered my head and looked (at myself). There to my astonishment I saw a cross marked in chalk! (4: pp. 218-219)

After going through the emotional strain of coping with illusory visions and fear, he comes to a stage of ecstasy. When he reaches this stage he often experiences many unusual encounters; they may be strange visions, celestial sounds, fragrant odors, etc. The pupil in this state is "repeatedly warned by his master that he should never pay any attention to them; otherwise he will be misled and go astray." (4: p. 217)

Finally, the time comes when the mind comes to a stop, which quite frequently happens as the result of a very insignificant event such as the intrusion of a sound, an incomprehensible remark, the sight of everyday activity, or a form of motor activity. A sound of a small stone which happens to hit a bamboo tree, for example, could open up the undreamed of world in front of him.



The following summarized personal experience of a Zen monk, quoted by Chang, gives first-hand information about the process of the koan exercise and how he felt when the new vista unfolded before him:

. . . I went to the Hsueh Yen and followed his instruction in meditating on the one word wu. On the fourth night sweat exuded all over my body, and I felt very comfortable and light. I remained in the meditation hall concentrating on my meditation without talking to anyone.... When I got up before dawn the koan immediately presented itself before me. . . The koan remained with me even while I was walking, preparing my bed and food, picking up my spoon, or laying down the chopsticks. It was with me all the time in all my activities day and night. . . I became fully convinced of my actual arrival at such a state (enlightenment).

After listening to his master's address, he realized that he was not yet there and continues his effort.

On the second day I felt that I could not close my eyes even if I wanted to, and on the third day that my body was floating in the air; on the fourth day I became completely unconscious of anything going on in this world. That night I stood leaning against a balustrade for some time. My mind was as serene as if it were in a state of unconsciousness. I kept my koan constantly before me, and then returned to my seat. As I was about to sit down, I suddenly experienced a sensation that my whole body, from the crown of my head to the soles of my feet, was split. The feeling was rather like having one's skull crushed, or like being lifted right up to the sky from the bottom of a ten-thousand foot well. I then told Master Yen about this indescribable ecstasy and the nonattaching joy that I had experienced.

But Master Yen said: "No, this is not it. You should keep on working at your meditation."

. . . So I went on meditating a long time everyday for almost half a year. Then, while boiling some herbs for a headache, I recalled a koan in which a question was put to Naja by Red Horse:



"If you return your bones to your father and your flesh to your mother, where would 'you' then be?"

I remembered that when I was first asked this question by the host monk I could not answer, but now, suddenly, my doubt was broken. Later I went to Meng Shang, Master Meng Shang asked me: "When and where can one consider his Zen work completed?" Again I could not answer . . .

. . . everytime I tried to answer my Master's question, I was always told that something was lacking in me.

One day in meditation the work 'lacking' came into my mind, and suddenly I felt my body and mind open wide from the core of my marrow and bone, through and through. The feeling was as though old piled-up snow was suddenly melting away under the bright sun that had emerged after many dark and cloudy days. I could not help but laugh out heartily. I jumped down from my seat, caught Master Meng Shang's arm, and said to him: "Tell me, tell me! What do I lack? what do I lack?"

The Master slapped my face twice, and I prostrated myself before him three times. He said, "Oh Tieh Shan, it has taken you several years to get here." (4: pp. 164-167).

#### Power of Satori

For later comparison with don Juan's world, it is interesting to note here that the power of Satori is comparable to the extraordinary power of don Juan. Although "Zen never boasts about its achievements, nor does it extol supernatural powers to glorify its teachings" (4: p. 58), while studying Zen one does encounter a number of anecdotes on Zen masters' miraculous performance. According to Chang, "Zen masters could perform miraculous powers if they deemed it necessary. These powers are simply





the natural by-products of true Enlightenment. A perfectly enlightened being must possess them, otherwise his Enlightenment can at most be considered as only partial." (4: p. 59).

The following two examples give us some ideas about the kind of powers possessed by enlightened Zen monks.

... at that time a great rebellion broke out, led by a man called Huan Tsao. As the insurgent army approached Mu Chow, Tai Tsyng went to the city gate and hung a big sandal upon it. When Huan Tsao's army reached the gate, they could not force it open, no matter how hard they tried." (4: p. 56)

Huan Po once met a monk and took a walk with him. When they came to a river, Huan Po removed his bamboo hat and, putting aside his staff, stood there trying to figure out how they could get across. But the other monk walked over the river without letting his foot touch the water, and reached the other shore at once. (4: p. 58)

Once Enlightenment is achieved, however, "Zen tries to demolish such powers if it can, because it considers them to be distractions that can lead one astray from the right path." (4: p. 58) Suzuki also points out that although some Buddhists acquire, after long years of meditation, something similar to supernatural faculties such as clairvoyance, mind-reading, telepathy, knowledge of one's past life, etc., if they indulge themselves in such powers they become deviants from the proper path of Buddhist life.



## Part II: Comparison Between Zen and Don Juan

It is truly remarkable to take note of the many fundamental respects in which Zen and the reality of a Yaqui Indian are related. In order to make similarities more explicit, the second part of this paper will compare the following aspects of these two world views: Satori-state and 'seeing'; Satori and 'stopping the world'; koan exercises and drug experiences; the importance of will; and the obstacles to attaining Satori with the enemies of a man of knowledge.

### Satori-state (no-mindedness) and 'Seeing'

When one attains the state of Satori, one has also attained what Zen calls the condition of no-mind, which is to say that the world is no longer viewed from any particular perspective; no subconscious predispositions influence one's sense of the world. "When seeing is no-seeing there is real seeing; when hearing is no-hearing there is real hearing." (12; p. 163) This stance is completely devoid of human passion and colorings. All that is, is accepted, and a knowledge of absolute integration with all that is, prevails. This makes possible the act of seeing as more than just "reflecting on an object as if the seer had nothing to do with it." (12: p. 160)

In this state there is no consciousness coming between self and action or self and other/object. Thus, while one is engaged in eating dinner,



one is totally absorbed in the act and is not thinking of past events, future plans or far away places. Likewise, in order to practice the art of archery according to the principles of Zen, it is necessary to become one with the bow and arrow and target and to stop completely all thoughts about the process of shooting the arrow.

Furthermore, it is impossible to apprehend the essence of Zen as long as the pupil attempts to understand his lessons rationally and consciously attempts to seek out answers to the questions Zen poses. In the case of Eugen Herrigal (5), he was certain he had correctly ascertained the reason he was not having success with this shots. However, the more strategies he adopted, the more frustrated he became until he reached a state of indifference to the whole affair. This resulted in feelings of purposelessness and egolessness which finally made possible a degree of detachment and self-abandon necessary to allow the shot to fall from the archer at the point of highest tension "like a snow from a bamboo leaf," (5: p. 71) without even thinking about it.

Just as the Zen state of Satori is best understood through an explanation of no-mindedness, the Yaqui state of seeing can best be approached by describing the concept of not-doing. We learn to identify and differentiate objects according to what we do to them. For example, we know that we read books, drive cars, eat food and keep dogs and cats for pets. This is called 'doing', and this is the way most of us normally look at the world and the reason



we see one thing separate from another and from ourselves. In order to see a book as more than a book requires 'not-doing', that is, not thinking about it in ordinary terms or not thinking about it at all.

Again, as in Zen no-mindedness, there is no preconceived perspective with which one views the world. Specific, expected qualities are no longer attributed to an apple; the inherent nature, the essence of the apple is seen instead. And through this essence everything is a part of everything else. This is what made it possible for Castaneda to carry on a conversation with a coyote, a feat that would have been inconceivable as long as he continued to define the animal in the ordinary terms of what a coyote is and does. However, as soon as he became aware of a different reality, communication -- indeed, conversation became possible. This, incidentally, is somewhat reminiscent of the Zen anecdote in which a tiger is encountered in the woods and rendered harmless through no-mindedness.

Zen perhaps places greater emphasis on the harmful interference of consciousness between self and others and self and action than don Juan. However, don Juan is clear in a number of instances about the need to stop the dialogue within oneself. For example, he speaks about total commitment to one's decisions without wasting a moment's hesitation once they have been made. "Worry and think before you make any decision, but once you make it, be on your way free from worries or thoughts; there will be a million other decisions still awaiting you." (2: p. 63) "It doesn't matter what the





decision is; nothing could be more or less serious than anything else ...

In a world where death is the hunter there are no small or big decisions.

There are only decisions that we make in the face of our inevitable death." (3: pp64-66)

Don Juan also speaks of the need to erase self-importance to put an end to the separation one normally feels from bows and arrows, plants and noisy children. Castaneda's consuming sense of self-importance prevented him from experiencing the world as it is and thus led don Juan to warn him that "as long as you feel you are the most important thing in the world you cannot really appreciate the world around you. You are like a horse with blinders, all you see is yourself apart from everything else." (3: p. 42)

A certain degree of detachment and self-abandon is prerequisite in this process if Satori and seeing are to be reached. In Zen it may be that extreme frustration leads to an attitude of indifference which finally allows the detachment and self-abandon which are necessary for Satori. But Zen also advises to learn from death:

While living,  
Be a dead man,  
Be thoroughly dead --  
And behave as you like,  
And all's well (11: p. 102)

Likewise, in the world of the Yacqui, the detachment and self-abandon necessary for seeing can be strengthened through a constant awareness and acceptance of death. It is then possible for one to let his personal power flow out freely to merge with the power of the night whenever it is in his advantage to move swiftly in total darkness, for example.

Whatever else can be said about seeing, as with Satori, no amount of discussion and thinking about it will help one to know it. This became



painfully clear to Herrigal after he learned the art of archery, and don Juan warned Castaneda more than once that "there is really no way to talk about it. Seeing is learned by seeing." (2: p. 207)

This emphasis on experiential learning is central in both systems of belief, thus giving them much in common with radical empiricism. However, it is clear that, comparatively, zen is much less tolerant of explanation and interpretation than is don Juan. No effort whatsoever is made by zen masters to teach the concepts of Zen to their pupils, whereas don Juan in one breath would exclaim the limits of language and his inability to communicate the essence of his world in words, and in the next breath would make persistent efforts to clarify the meaning behind his actions in response to Castaneda's prodding.

### Satori and 'Stopping the World'

Both Satori and stopping the world can be translated to mean "acquiring a new viewpoint" of reality which substitutes intuitive insight for logical reasoning and relies on the whole being rather than just cognitive processes for grasping the Ultimate. This change in vision occurs abruptly at the moment one overcomes the wall that divides one view of reality from the other.

It is significant that this new viewpoint is similar in both Zen and Yaqui reality. As stated earlier in the paper, the attainment of Satori and



and stopping the world allow an apple to be an apple and an apple to be a lemon, whereas in the ordinary world view it is inconceivable how an apple could also be a lemon. Thus, in both cases, a new dimension is added to one's perception of the world making it at the same time more expanded and more inclusive.

Although both experiences are momentary, they are also unquestionable. When one is to the point of seeing the world free from the constraints of his conditioned perception, the reliability of his knowledge is beyond doubt, at least to himself. But what about to others? The problem of validating internal knowledge seems to be less of a concern in Zen than in the world of the Yaqui. In Zen, the moment of Satori is considered inviolable and irrefutable; the only authoritativeness it needs is supplied by the individual, and no confirmation is offered by the Zen master prior to Satori. Don Juan, on the other hand, found it necessary to validate Castaneda's visions from the very beginning of the apprenticeship. Only as progress was made did don Juan gradually diminish his role as validator, believing that once the final state was reached there would be no need for external support. Thus, the following exchange between Castaneda and don Juan:

"How will I know that I have 'seen' ... or that I am 'seeing'?"

"You will know. You get confused only when you talk." (2: p. 205)



### Koan Exercises and Drug Experiences

In both Zen and Yaqui knowledge, the prerequisite to attaining Enlightenment is ending the habitual ways of thinking and observing which block the light from shining through. As a method of deconditioning the apprentice, or training the mind to be open to Enlightenment, Zen has invented the koan exercise while don Juan utilized the time-honored potency of peyote and mescaline.

As mentioned previously, a koan is a statement made by a master often in response to a question asked by a pupil. It is characteristic that the full meaning of the statement will elude all but those who know the essence of Zen. However, what is important here is that the specific intent of the koan is to create uncertainty and confusion in the mind of the learner until he realizes that his normal faculties of logic and reason are insufficient. The koan, in fact, is so effective as a technique for disorienting the individual that it often evokes hallucinations of a variety of lights and colors. However, the koan is used only as a starter; "it gives an initial movement to the racing for Zen experience." (8: p. 105)

For Castaneda, the use of drugs served a similar purpose: to introduce an altered state of consciousness which could not be interpreted by his normal means of understanding his everyday world. Drugs were essential in Castaneda's case because he was particularly resistant to becoming unstuck from his trained world view. "Only the smoke can give you the speed you need to catch a glimpse of the fleeting world." (2: p. 138) But as with the koan, drugs served only as a stepping stone; without will everything else was useless.





## Will

It is very difficult to describe will except to say that in Zen and in don Juan's teachings it is non-rational and something definitely beyond conscious determination or volition. Don Juan pictured will as a power within ourselves that is neither a thought, an object nor a wish but is the force which makes it possible for us to apprehend the world, that is, to perceive with all of our senses and to appreciate the inner dynamics that relate everything in our surroundings to ourselves.

The following contrast between will and intellect in Zen is equally applicable to don Juan: "Zen is a matter of character and not of the intellect, which means that Zen grows out of the will as the first principle of life. A brilliant intellect may fail to unravel all the mysteries of Zen, but a strong soul will drink deep of the inexhaustable fountain." (12: p. 97) Thus it is that without will one is unlikely ever to transcend his ordinary perception of the world and enter into the unfamiliar reality known to Zen and to don Juan.

## Obstacles to Zen and Enemies of a Man of Knowledge

To complete this section on comparisons, it is only necessary to mention the incredible coincidence of belief in those barriers most important for man to overcome if he is to attain Truth. Although it is much less explicit, Zen agrees with don Juan that man will remain constrained by the chains of illusion until he has learned to defy fear, clarity and power. The attitude



of Zen towards don Juan's fourth barrier, old age, is unclear.

As evidenced in examples presented earlier, fear can be a paramount reaction in Zen pupils during the learning process. Not only are their traditional supports with which they understand the world collapsing, but they are also likely to experience unusual and possible frightening hallucinations. If fear is not overcome, the pupil may never advance beyond the stage of inexplicable mental visions.

Clarity is another and perhaps the most serious threat to the uninitiated seeking the secrets of Zen. For as long as he strives to understand by thinking about the way to Enlightenment, the pupil will be diverted. Only when clarity is no longer important, when he is no longer concerned about searching and finding, will the Truth appear.

Thirdly, a Zen monk learns eventually how to manipulate supernatural powers, and unless he can resist this indulgence he will be no better than a Yaqui sorcerer. The temptation to wield power is a distraction in the world of Zen and must be defied if Satori is to be experienced.



### Section III: Discussion

#### Don Juan's Reality and Zen Reality

Both don Juan and Zen agree that our reality is created by social consensus and that what we call reality is in fact only a part of reality. What about their reality? The above description and comparison on such points as non-mediated apprehension; subject/object relationship; ordinary reality, etc., strongly supports the hypothesis that don Juan lives in the same kind of reality as Zen monks, although there is no way to substantiate it scientifically (arranging an interview with don Juan and an enlightened Zen monk might help!)

Our present study has also led us to support the hypothesis that there is such a reality. The performance of supernatural power, for example, is something beyond just an idea. The high improbability that people from two different cultures with hardly any contact would have similar notions of reality further seems to favor our point of view (although the remote possibility that the two cultures made a connection at some point is indicated later). Whether this is ultimate reality or not, however, cannot be proved. Even if such a reality may exist encompassing our ordinary reality, there may still be something beyond it.

Here, in connection with our understanding that don Juan's and Zen reality is more than just an idea, it is interesting to compare it with Schopenhauer's reality. Schopenhauer's thesis is that there is no object without subject and that the subjective will in the form of ideas is what



makes the world. Similarly, don Juan and Zen assert that reality is an internal reality. However, what makes don Juan and Zen differ from Schopenhauer is that in the former case internal reality is also external reality, while the latter's view is based on a clear dichotomy between subject and object.

The role of will is also different. In the case of don Juan and Zen, will plays an essential part in breaking down the walls of ordinary perception. However, once these walls are taken away, there is no more place for will to perceive reality since the world and the self are merged together. When reality perception is the act of will as argued by Schopenhauer, that also means one needs consensus and validation unless he is an exceptionally strong person. On the other hand, don Juan and Zen monks do not need validation. Although their experience is wholly individual and subjective they are absolutely convinced of its universality. They intuitively know that what they see is ultimate reality.

The discussion of will leads us to the question of whether there is any genetic difference between those who can 'see' and those who cannot. Why did don Juan decide to share his knowledge with Castaneda? Suzuki's statement that every human being possesses the physiological foundation for Satori makes us also assume that the same is true for don Juan's seeing.





What don Juan saw in Castaneda was probably his strong will. If the existence of strong will is genetically determined, then the capacity for learning to see ultimate reality through either don Juan's or the Zen method can also be said to be genetically determined.

### Socialization or De-Socialization

During an interview with Sam Keen in Psychology Today (December, 1972), Castaneda explains sorcery in terms of Talcott Parsons' notion of glosses. In the interview he indicates that although don Juan claims he was being deglossed, Castaneda thinks he was being reglossed.

Castaneda's belief in reglossing, which may also be expressed as re-socializing, seems to come mainly from his earlier focus on his drug experience. He was very impressed by the special consensus given by don Juan for the experience which he had under the effect of peyote and the other smoking mixture, and he interprets this consensus (validation) as socialization.

According to don Juan, however, drugs are only the means to shatter the certainty of ordinary perception. We tend to agree with don Juan and feel that psychotropics used by him have the same effect as koan exercises, which is to break the wall of ordinary perception. The different visions which occur during the drug experience, we feel, still belong to ordinary reality. This view can be supported by the fact that don Juan gives less and



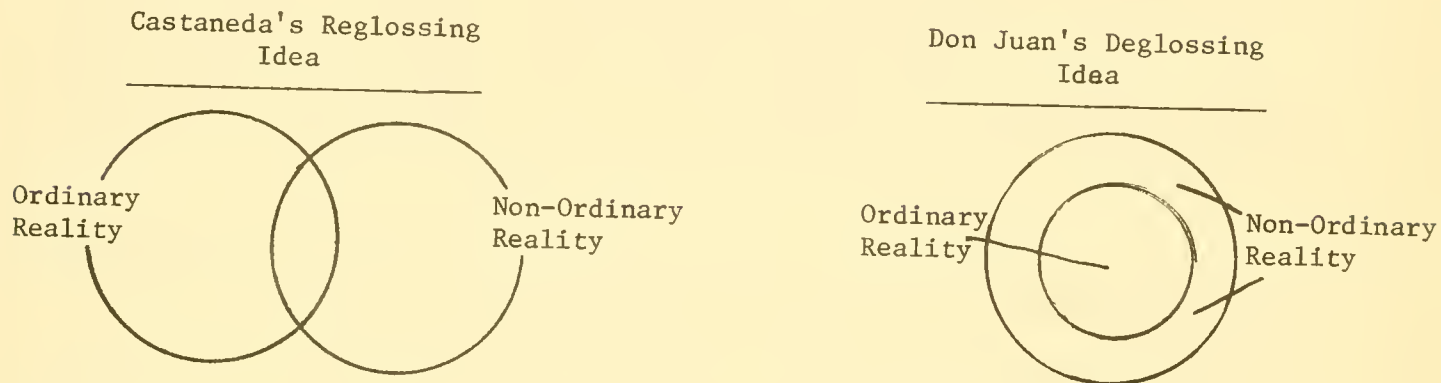
less validation to Castaneda's drug experience over time. Besides, what he sees under the effect of drugs and what he sees when he stops the world are not at all the same. If the drug experience is socialization validated by don Juan, the new world Castaneda sees should be the accumulation of his drug experience. What don Juan was doing was validating Castaneda's desocialization process. For someone who lives in the world of social consensus, desocialization can take place more easily when it is supported by validation.

An example from Zen will help us to stress this point further. In Zen, there is no consensus or validation during the koan exercises. The only thing the master says to the pupil is that "you are not yet there," or "Don't pay any attention to your fear. Continue your meditation." In the case of the koan, what is obviously taking place is desocialization.

Furthermore, if we accept Castaneda's idea of reglossing, it would not be possible any longer to see the world as it was before socialization took effect. However, both don Juan and Zen monks still see ordinary reality just as it used to be. This phenomenon is expressed in Zen as: "Before you have studied Zen, mountains are no longer mountains and rivers are no longer rivers; but once you have had Satori, mountains are once again mountains and rivers are rivers." The only difference is that they see the world in a much larger context.



One could summarize Castaneda's interpretation of reglossing and don Juan's deglossing as follows:



If we agree with the idea that the role of psychotropics was to destroy Castaneda's dogmatic certainty, one could imagine a situation where someone taking drugs over a number of years might inadvertently break through the boundaries of ordinary reality. This concept of reglossing and deglossing, therefore, could be examined through experimentation.

#### Was Don Juan Influenced by Buddhism?

Although it is not within the scope of this paper to study the relationship between Mexican and Buddhist cultures, it should be noted that Northrop in his book, The Meeting of East and West, points out similarities between original Mexican-Indian culture and Oriental culture, particularly as it is represented in Buddhism. In addition to the original similarities between



the two cultures, he also mentions that the influence of the Oriental "conception of the divine as involving the immediately apprehended aesthetic continuum in all its frenzied aesthetic immediacy" reached Mexico through Spain where Arabs had brought Buddhist belief through Africa. Whether don Juan himself was indirectly influenced by Buddhism is an interesting question.

#### What does this Mean to Us?

It seems to us that there is persuasive evidence for accepting such a view of ultimate reality as experienced by don Juan and Zen and that this presents a host of implications for the development of technological science in general and for ORAD in particular.

This world view cannot exert any direct influence on the development of technological science, as technological science depends upon the tools of logic and objectification which are inadequate for dealing with a world which is beyond conceptualization. Scientists could study the desocialization process and undoubtedly could even invent effective "desocialization pills." After having explained, however, all the phenomena which can be understood with the tools of ordinary reality, even the most clever of scientists will reach an impasse in his knowledge which he can break through only by dropping his obsession for rational understanding.





It is difficult to imagine how science could possibly make a contribution to the phenomena which occur subsequent to the desocialization process. At this point, therefore, science is faced with an option: either completely ignore the existence of nonordinary reality or accept the limitations of its own capacity for enlightenment.

If and when this non-rational world view becomes prevalent, in an extreme case the present system could eventually degenerate, although it cannot be predicted what the world would be like with a majority of the population enlightened. In a more moderate case, where existing systems are adapted to accept both logical and non-logical components of the world, productivity may become highly efficient as individuals in institutions would have less psychological strain and more ability to function effectively as integrated human beings.

This may eventually influence the system to become more individual-oriented and encourage institutions to revise their original organizational goals in favor of more values similar to those of a commune. Or, through the control of educated, intellectual-type managers, institutions may try to maintain an uneasy balance between rationality and irrationality, in which case they will surely fail, for finding a balance point between what is known and what is unknown is not possible.



This brings us to a final question about which direction ORAD should take. This new world view clearly indicates to us that science is not the only approach to the universe and that it is not necessarily the most beneficial. Science does not, because it cannot, know all the mysteries of the human condition. In other words, placing ORAD within a scientific framework may in the long run restrict, more than enhance, its potential contribution and influence. Using science as one of the tools, but not the only one, seems to be the fundamental attitude which is necessary. Thus, in addition to its science-based technology, ORAD needs to cultivate experience in other areas such as politics and art if it is ever going to optimize its professional position.

The ever-present problem will be when to choose which tool, which probably will have to be settled according to the demands of each situation. Consequently, ORAD needs to train not only scientifically competent practitioners and researchers but also to develop individuals with high tolerance for ambiguity who can function effectively in a world which does not permit a logical and scientifically sound explanation for everything.



## REFERENCES

1. Castaneda, Carlos, The Teachings of Don Juan, N.Y.: Ballantine Books, 1968.
2. Castaneda, Carlos, A Separate Reality, N.Y.: Simon and Schuster, 1971 .
3. Castaneda, Carlos, Journey to Ixtlan, N.Y.: Simon and Schuster, 1972.
4. Chang, Garma, G.C., The Practice of Zen, N.Y.: Perennial Library, 1959.
5. Herrigel, Eugen, Zen in the Art of Archery, N.Y.: Vintage Books, 1971.
6. Keen, Sam, "Sorcerer's Apprentice" (interview with Castaneda), in Psychology Today, December, 1972.
7. Northrop, F.S.C., The Meeting of East and West, N.Y.: Collier Books, 1946.
8. Suzuki, D.T., An Introduction to Zen Buddhism, N.Y.: Grove Press, 1964.
9. Suzuki, D.T., Mysticism, Christian and Buddhist, N.Y.: Perennial Library, 1971.
10. Suzuki, D.T., What Is Zen? , N.Y.: Perennial Library, 1972.
11. Suzuki, D.T., Zen and Japanese Culture, New Jersey: Princeton Univ. Press, 1959.
12. Suzuki, D.T., Zen Buddhism, Selected Writings of D.T. Suzuki (edited by William Barrett), N.Y.: Doubleday, 1956.











# BASEMENT

Date Due

DEC 1 1979	SE 23 '89	
APR 08 '80		
APR 30 1980	'89	
APR 22 '82	FE 23 '81	
APR 7 1983		
Jul 7		
OCT 23 '85		
DEC 27 1985	NOV 24 1985	
AP 13 '83	MAR 25 1985	
	MAR 15 1985	Lib-26-67

T-J5 143 w no.871-76  
Bodily, Samuel/A consensus achieving p  
729093 D\*BKS 00028667



3 9080 000 758 828

✓ T-J5 143 w no.872-76  
Rosoff, Nina. /The mystic and reality  
729095 D\*BKS 00028668



3 9080 000 758 869

MIT LIBRARIES



3 9080 004 653 710 873-76

✓ T-J5 143 w no.873- 76a  
Urban, Glen Le/The design and marketin  
731005 D\*BKS 00028669



3 9080 000 758 885

HD28.M414 no.874-76  
Little, John D/Optimal adaptive contro  
729102 D\*BKS 00028670



3 9080 000 758 901

HD28.M414 no.875- 76  
Myers, Stewart/Determinants of corpora  
729104 D\*BKS 00028671



3 9080 000 758 927

✓ T-J5 143 w no.876-76  
Kobrin, Stephe/Nationalism as a determ  
729231 D\*BKS 00028672



3 9080 000 758 968

✓ T-J5 143 w no.877-76  
Neslin, Scott /Analyzing consumer resp  
729108 D\*BKS 00028673



3 9080 000 758 992



